The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

CHAUTAUQUA (Ac. S. A.) No. X.

BY C. P. HARD.

On the fourth day of the Missionary Institute, H. K. Carroll, Esq., one of the Editors of the *Independent*, gave a comprehensive lecture on "the world of Missions." He made the significant statement, that "Missionary Societies do not die." "There are now not less than eighty five societies where there were only nine or ten eighty years ago. Of these societies, thirty five are American, twenty five British, and twenty five Continental. More than fifty of them have been organized in the last fifty years. Their aggregate income is nearly, if not quite, 7,000,000 dollars a year, as against about 250,000 dollars eighty years ago. The British Societies raise more than half the amount, or somewhat more than 800,000 pounds sterling. Including Home Missions, the expenditure is not less than 15,000,000 dollars a year by Missionary Societies."

Speaking of India he said, "As if the difficulties growing out of diversity of race and language, old religions thoroughly established, and a Satanic system of caste, were not enough to discourage the missionary, his own countrymen have added to them. Every European resident in India represents, to the native mind, the Christian faith which the missionaries preach. Many of these foreigners lead immoral lives, and the Hindus say that the religion which produces such men cannot be worth much. Thus India has been a field of great difficulties." In Missionary work the schoals are 12,000 with 400,000 pupils. There are 25,000 to 30,000 workers, of whom 2,600 are ordained, Americans 700, British 1,300, Continental 600. The Holy Scriptures have been printed in 226 languages. There are nearly a hundred medical missionaries. There are half a million of Protestant communicants; and as many as 1,700,000 members and adherents.

Other Conferences took up the themes, "The missionary concert of Prayer," urging that it be monthly in each congregation, and "Benevolence," insisting that it should be systematic. Two noble lectures on Africa with a huge map, were given by Dr. Means of the A.B.C.F.M. Twenty eight expeditions are now penetrating Africa. The world turns toward the 200,000,000 of that continent. It will be evangelized. Financially, this will enlarge the world's commerce one sixth.

Dr. Butler lectured on "Mexico," and "The sepoy Rebellion" in his lucid way.

Mr. Bose gave his exceedingly able lecture on the Hindu Philosophy.

Dr. Baldwin entertained the vast audience with facts of need and of cheer as to China, and spake and sang in Chinese.

The women held some conferences, consulting as to the work of the W. F. M. S. Closing addresses were given by Revs. Burlingham, Mateer, Reed and Hard.

A committee of gentlemen were appointed as Executive Committee for the programme of 1881, *viz.* Dr. Burlingham (Baptist), Mr. Duncan, (Congregational) Dr. DeWitt (Cumberland Presbyterian), Rev. Mr. Barnitz (Lutheran), Dr. Snyder (Methodist Episcopal), Rev. Mr. Worden (Presbyterian), Rev. Mr. Burford (Protestant Episcopal).

Any communications may be addressed to these gentlemen, care of Dr. Vincent, Plainfield, New Jersey, U. S. A.—Please from your various denominational fields send facts to these named, and letters setting forth such views as you desire should be mada public. If you can send by returning missionaries, any curiosities for the Chautauqua Museum, such as products of India, costumes, idols big or little, tracts and papers and books in any languages, cereals labeled, etc. etc. we will be grateful, as the cause of missions will be thus served.

The Institute was a grand success. We hope that some who read these lines will when they visit America, or return to their native land be found at Chautauqua at an early date. A hearty welcome awaits you.

Walworth, N. Y.

WEEKLY REVIEW.

—By the new P. & O. Str. *Ravenna* the Rev. Dr. Thoburn and Mr. Ram Chunder Bose arrived in Bombay early last Monday, from a visit to America. Dr. Thoburn made the journey from New York to Bombay in less than 30 days; deducting stoppages, he was actually only 27 days *en route*. This we suppose, is a thing unprecedented.

—We once told our readers something about a legacy left by a Mr. McAlister in America for the Methodist Episcopal Mission in Bombay. At that time there was no such Mission. Some of the relations contested the application of the money to the object designated, not however on the ground that there was no such mission but on other ground. It was finally decided that the expressed will of the testator should be carried out. When this decision was given there was, and had been for some years, a Methodist Mission in Bombay, It was only when the newspapers reported the result of the trial, that any thing was known in this country of the legacy. The executors proceeded in the course of time to pay the money (about Rs. 12,000) into the treasury of the Meth. Epis. Missionary Society in America, with which the mission in Bombay is not connected. The official board of that Society considered that they were called upon to apply the money to their own work in N. India. The Bombay M. E. Mission, through Dr. Thoburn, urged that this was not the proper application of the money. At a meeting of the Board in New York early last month it was decided that the Bombay Mission had no legal claim, but in view of the circumstances it was agreed that the sum of 2,500 dollars, about Rs. 6,000, should be made over to this Mission. This sum will help considerably in the reduction of the debt resting on the Grant Road Church.

—We have been favoured with the May number of the *Vedarthayatna* or "Attempt to interpret the Vedas," being the 50th monthly part of the Rig Veda Sanhita in Sanscrit, Marathi, and English with Marathi commentary. The hymns contained in this number abound with glorification of the spirituous liquor, the Soma-juice. Here are some verses from the 15th Hymn:

He Indra fixed the great heaven in the supportless space. He filled the heaven and the earth and the firmament. He held and expanded the wide earth. It was in the exhiliration of the soma that Indra did these things.

He built the worlds to face the east, with measurements like a house. With the thunderbolt he cut the apertures of the rivers. He let them flow easily by long-reaching paths. It was in the exhiliration of the soma that Indra did those things.

From the 16th hymn:

In that great Indra without whom there is nothing, all prowess is collected. He bears the soma in his stomach, power and splendour in his person, the thunderbolt in his hand and wisdom in his head.

From another:

Come hither by eighty or by ninety horses, come drawn by a hundred horses; for here, O Indra, is soma for thy exhiliration, poured into the Sunahotras out of love for thee.

—We regret to learn that the Rev. J. Stubbs, pastor of the Baptist Church is obliged to resign the pastorate, after about a year's service, and return to England on account of illness, greatly to the sorrow of his flock to whom he has much endeared himself. Other Baptist missionaries have just landed in Calcutta.

—We are exceedingly sorry to hear of the death of Mr. Wm. Isaacson, a much esteemed Missionary in charge of the Hindustani work at Allahabad in connection with the Methodist Mission there. He died of a lingering illness throughout which he abundantly testified to the preciousness and power of Jesus, falling asleep on Friday the 10th inst.

—The last Mail brings us word of two more clergymen of the English Church who are candidates for the modern palm of martyrdom, and who are likely to join the Rev. Mr. Dale in prison. We admire devotion to conscience, but when the convictions relate to matters of insignificance, it seems to us a pity that the earnestness should be thrown away on an underserving cause. These men go to prison because they are not willing to abandon the use of certain vestments, or for some other equally unimportant matter. In themselves the matters at issue are insignificant enough, but then they are part and parcel of a system, and that system means conformity to Rome in all essential particulars. Now the Church of England came out from Rome because she considered that to hold with Rome was to break with God.

Those who are true to the convictions that caused the Church of England to separate from Rome, naturally look with dread on every indication of a willingness to restore the old conformity with that corrupt system. On the other hand there are those in the Church of England who are disposed to take the Church of Rome as their standard and who are seeking little by little to assimilate the national Church to the Romish Church. These vestments and these positions and ceremonies that seem to most Christians to be of such trifling moment, are understood by others to be links in the chain by which their beloved Church is gradually brought into affinity with Rome, and are resisted accordingly. The men who are content to go to prison for clinging to these ceremonies and adornments, show thereby that they regard them as of the essence of religion. When we cast our eye back on the martyr roll of the ages, and call to mind what sublime and important truths claimed their devotion and were sealed by their blood, it seems to us an humiliating thing for this boasted nineteenth century, that cultivated men in England can find nothing nobler than these petty points of ritual to call for their sacrifices. But we think it every way a pity that there can be found no better way of dealing with these men than imprisonment. Why should their liberty be interfered with? Let them get themselves up in whatever style they please and go through whatever ceremonies they think to be suitable, and let them who fancy this kind of thing go and see their millinery and their ceremonies. Truth is able to take care of her own interests without requiring that every thing of a different character should be forcibly put down. But unhappily the matter is complicated by the fact that these would be martyrs belong to the established Church, and are amenable to the law of the land for transgressing the ecclesiastical laws which they have sworn to observe. An established Church relies upon the temporal power to enforce her laws. These clergymen insist upon carrying out their religious experiments in churches to the cure of which they were appointed on very different grounds. Any way, we regret the sentence pronounced. It is a right thing that they should be inhibited from the discharge of their clerical functions in the churches of the establishment; and we would think quite as well of their sincerity and principle, if they resigned their benefices and went forth to carry on the worship of their choice outside the Church. But this does not at all suit. There is something about the English benefices that they cling to. The fact is they have a great end in view, that which we have mentioned, the Romanizing of the English Church. These Ritualists are making headway, notwithstanding the occasional rebuffs they meet with. Unless there be a great Revival of pure religion in Great Britain demonstrating the presence of Christ with his people so unequivocally that all shall be compelled to recognize it, we fear that the Ritualistic form of Romanism will obtain a mighty ascendency. A religion that lets men off from those things that Christ and his apostles most emphatically insist upon, and gives them instead ceremony, esthetics, music, with confession and absolution, is well suited to an age when men are little disposed to occupy themselves seriously about the fear of the Lord and deliverance from sin. If the evangelical portion of the Church of England would give themselves as one man to the work of obtaining from God a mighty outpouring of the Holy Spirit, they could well afford to let alone these most unsatisfactory battles with contumacious Ritualists.

—We have received a letter from "a Pupil" of the Cawnpore M. E. Memorial School stating that the past year has been an unusually prosperous one and giving some instances of the attachment of the scholars to the School and to the masters.

—We have much pleasure in subjoining this report from Mrs. Briggs and Mrs. Gladwin regarding the Coffee and Reading-room at No. 3 Apollo Street:

"The opening of a Coffee and Reading Room at No. 3 Apollo St. Fort, has been greatly blessed of God. Within the first three months over seventy have signed the pledge, eight of whom have been converted to the Lord; and still the work goes on. The design of this institution is to furnish a Reading and Refreshment Room for all classes; a place where soldiers and sailors, Europeans and Natives, may come and be brought under good influence. Here we persuade the drunkard who has fallen under the mighty power of drink to come and sign the pledge. Here we persuade the ungodly to a life of piety. God has graciously owned our feeble efforts and nearly every week we hear from some who have been blessed here and are now away at sea. They tell us of their trust in God and of their changed lives. Some return after an absence of many weeks and testify of firmness and determination, by the grace of God, to keep the pledge and follow the Master. We wish to thank the good people of Bombay and other places who have contributed in various ways to aid us in this work. We sincerely hope they will pray for great things in connection with this much-needed institution. Christian friends, offer the prayer of faith; pray that the work may strengthen, deepen and widen, and that many more may be converted. This is strictly a work of faith. God has wonderfully helped us financially, and contributions are coming in, in answer to our faith. We feel like giving glory to God."

—The annual exhibition of the Scotch Orphanage at Mahim took place on Monday last, H. E. the Governor presiding. This is a favourite institution with the Bombay public and they rally in good numbers to this annual exhibition, though the distance hinders many, no doubt, from attending, who would like to do so. The report of the educational inspector is 'eminently satisfactory.' The number of pupils, (boarders) is unusually high, 89. High commendation is given to Mr. Duthie and his assistants, as well as to Mrs. Duthie. There is a deficit of Rs. 2,500 which the friends of the Orphanage will no doubt soon pay off.

—The Tabernacle services have been continued morning and evening all through this week with unflagging attendance at the evening meetings, though these are protracted to what many would consider an intolerable hour for religous meetings. The Rev. Messrs Inskip, MacDonald and Wood have carried on all these services in turn, with the exception of once when Bishop Merrill preached. There is reason to believe that these meetings have been blessed to many. The Christians who have attended these meetings have been very deeply impressed with the exceeding importance of that holiness without which no man can see the Lord, have recognized it as a gift which the Lord is very desirous of imparting to his people, and the greater part of those who were not enjoying the blessing, have sought to obtain it and not in vain. Some admit that there is a life of happy union with Christ to which the earnest Christian may attain who makes a complete consecration of himself and exercises the faith demanded, and continues thus doing; but they do not accept of the terms by which this blessing is designated. They do not like the expression 'entire sanctification' as expressive of something actually received, fearing that the Christian may rest content with his attainments and neglect to press forward. It is difficult for those however who have regularly attended these meetings, not to perceive that the preachers have no such conception of the blessing, but regard it as one that stimulates to the utmost the purpose of the believer to press forward into ever increasing fruitfulness. A considerable number are believed to have been converted in these meetings. Many of our Native brethren have taken a deep interest in them and have attained to a higher conception of the privileges of the Christian. Night by night an ever-increasing number of Hindoos and Parsees have attended and have appeared to be greatly interested. The sides of the tent being open, and the tent being pitched in a very public place, there has been an unusual degree of publicity about these meetings, and if any Natives entertain the idea (as is sometimes alleged) that Europeans have no religion, they have had an opportunity of being disabused of the idea; for they have seen large numbers on their knees, crying to God or pleading with one another or breaking out in thanksgiving or in jubilant song, for an hour together. That some Christians have been offended by the unusual demonstrations, is hardly a matter of surprise; others whose religious tastes and associations do not favour such, have yet noted that the Spirit of God is present to bless and have not allowed their predilections to hinder them from engaging in the exercises.

—A contemporary draws attention to a new order respecting badges of military rank, which are to be henceforth worn on the shoulder-strap and not on the collar, and says that this change will cost the officers of the army between forty and fifty thousand pounds! Who will gurantee that the minds of those who direct in these matters may not change about the time when this transfer is fully accomplished?

—We regret to say that no decided improvement in the health of the Viceroy is reported. He remains at Allahabad.

—Polo has another victim. An officer at Rawul Pindee was ridden over by two others, and soon died of the injuries received. Yet those who delight in this game do not consider that the occasional sacrifice of a valuable life is too dear a price for the excitement they find in it. Any thing for excitement in these days, so that men may forget that they are accountable beings, hastening to the judgment-seat.

—We have received a prospectus of a new weekly paper to be established at Calcutta at the beginning of the new year, and issued every Sunday. Its promises are, as usual, magnificent. It is to be called "the Indian Empire."

—We have also received a prospectus of a new monthly miscellany to be published at Calcutta from January, 1881, to be entitled "Fern Leaves." This also is abundant in promise.

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—The South India Conference of the M. E. Church met for its fifth Annual Sessions on Wednesday last, at 11 A. M. at the Grant Road Church. The following members and probationers are present at this Sessions, held under the presidency of Bishop Merrill: Messrs Thoburn, Bowen, Gladwin, Fox, Robbins, D. Osborne, Shaw, Christian, Gilder, Curties, Blackstock, Davis, Lee, Row, Janney, W. B. Osborn, Northrup, Peters, Richards, Bowser, Shreves, Lyon, Kastendiek, Bovard, Stone, Jacobs; also Gilruth, Morton, Moore. We suppose that there were never so many ministers of the Gospel in Bombay as there are at this moment. Most of these brethren reached Bombay in time to be present at a number of the Tabernacle services.

—It is announced that another of the Wantage sisters has gone over to Romo. It is the one that is known as Sister Beatrice. Our readers may remember that one of these Ritualist sisters seceded to Rome a year or two ago, and another was persuaded to leave the country for the reason that she entertained a similar design. These sisters appear to us more consistent than those who go so far in imitation of Rome and yet refuse to separate from the Church of England. With these revelations of the true significance and tendency of Ritualism it appears to us very surprising that Protestants should consent to let their children be trained by these parties.

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SATURDAY, DECEMBER 18, 1880.

GOD'S WILL ASCERTAINABLE.

Nothing is more clearly taught in the New Testament than that when a man believes on the Lord Jesus Christ, Christ beomes his. "He that hath the Son of God hath life." Christ with all his fulness, with all his infinite resources is made over to him as truly as though there were not another believer to divide with him this inheritance. This truth springs out of the divinity of Christ. As the great sun in the heavens gives itself to the tiniest wild flower that looks timidly up from between two blades of grass, so that the flower may say, he is mine and I am his; he rises for me and for me pursues his way through the heavens, never losing sight of me, and at night hastens from west to east to give me another day of his love; so the believer, even the humblest and meanest, may say, God in Christ is mine with all his unlimited resources, and that not for a fleeting day but forever. But the actual appropriation of the riches of Christ is according to our faith, and our faith is according to our sense of need; that is, it cannot exceed the conception that we have of our need. Men content themselves with a very feeble communication of the grace of Christ because they are very feebly enlightened as to their spiritual need. In almost all cases, if not in all, the believer comes to find out a good deal about his need that he did not know when when first he submitted to Christ. His conception of the will of God concerning him is developed as he becomes better acquainted with Christ. Christ is the standard of holy living given to the Christian. He is to walk even as Christ walked; beled by the same Spirit, actuated by the same motives and principles, constrained by the same love. Our perfection consists in being made like unto him. As we advance in the knowledge of him our conception of the will of God regarding us is developed. But when a man is converted and unites with God's people, he finds himself confronted in the church with a very different standard. The great body of those to whom he is now affiliated, instruct him that a measure of conformity to Christ far below the standard of the Bible will answer very well and save him from condemnation. It is immensely difficult for a newborn soul to come to the knowledge of what God calls him to, in bidding him follow Christ. Paul aften speaks of the importance of knowing our calling, our high calling, the calling of God. The testimony of the Church is a very important factor in the spiritual development of the young Christian; and because it is not what it should be, because even the best men in the church are seemingly oontent on the whole to fall very much short of the Bible standard, the convert is led to suppose that the Bible standard is not meant for conformity but only for approximation. In the light of this testimony, he interprets all the utterances of the Bible. He reads, 'This is the will of God, even your sanctification,' and he takes up with that idea of sanctification that is expressed in the lives of his fellow-Christians. Happily there are some in these days, and they are found more or less in all denominations, who are seeking to rise above the teachings of the modern Church to the teaching of the Church as it was in the days succeeding Pentecost, to that conception of the Church which the Holy Spirit has given us in the inspired code. We believe that many are shaking themselves free from the crippling influences of a partially consecrated Church, and who recognize that it is their privilege to experience the saving power of Christ in such measure that love to God and man shall possess their whole heart. The will of God is my sanctification; in other words it is the will of God that I should be conformed to his will; his commandments are the expresion of his will; Christ is mine, and all things that pertain to life and godliness are given me in him; the Spirit of God given unto me is omnipotent, and brings omnipotence to the work of my redemption from all iniquity; what is wanting is a corresponding faith on my part. But I am in a world where Satan has sway, and where all the influences are brought to bear with tremendous power to hinder the development of faith, and the God of this world knows well how to make the most of the place which he is permitted to retain in the Christian church. It is one thing for the believer to obtain a clear view in his closet as to what the will of the Lord regarding him is, and another to retain this when he finds himself in the society of those whose view is below his. The case of the prophet who went to Bethel with a message to King Jeroboam is instructive. He fulfilled the office assigned him with heroic fidelity, and the power of God was present in attestation of his servant. Returning by another way, he was met by one who professed to bear a message from God to him releasing him from the engagement not to eat and drink in that place. He listened to the false prophet and it proved his destruction. Thus, the young convert, rejoicing in the wondrous love that bought him, gladly recognizes that he belongs body, soul and spirit to the Saviour and presents himself a living sacrifice to do all the will of God, all his life long, expecting that the grace of the Lord Jesus will be equal to all demands that may be made. Then he meets with a false prophet in the church, in the elders of the church, the acknowledged Christians of mature experience who may be presumed to know what the Christian life really is and should be; and they assure him by the manner of their life, their testimony, their prayers, their use of the property that is with them, their arrangements for the gratification of sense, and their conformity to the world that he has overestimated the will of God. The letters to the seven churches with their prizes offered to him that overcometh, imply that there will be needed a mighty battle on the part of the believer to shut his ears to the false testimonies borne concerning the mind of Christ in the church. May we have grace to hear what the Spirit says unto the churches. It is certain that if a man is desirous with all his soul to know the utmost will of God concerning him, he may confidently expect that the Spirit of God will enable him to ascertain it. But let him prove the spirits. There is much that professes to be the Holy Spirit, that is simply the worldly wisdom of the church claiming to be the voice of God.

THE TABERNACLE SERVICES. II.

A friend has favoured us with the following notes of the discourses delivered at the Tabernacle by the American evangelists, in continuation of the report given by us last week. Brief notes like these cannot of course do any thing like justice to the speakers, but they may be useful to those who heard the discourses, by bringing to their recollection many of the points presented, and may be useful to others.

Wednesday, 8th. Rev. Mr. Macdonald on Isaiah lxii. 10, "Lift up a standard for the people." This prophecy looked forward to Messianic times, and has a bearing upon the Church of the present day. A standard is a rallying point for the host. A standard is committed to the people of God which is to be raised in the sight of all. Holiness to the Lord. Jehovah-Nissi, God my banner. The privileges of Christians, the possibilities of grace, are to be faithfully shown. Some err by setting up a standard that is too high, in the nature of things impossible of attainment. The Christian is not invested with *infallibility;* not secured against weakness, failure, defects, mistakes. The Christian life is not one that all are compelled to recognize as faultless. Men were far from recognizing the faultlessness of Christ. Men said he had a devil and was mad. They will judge his followers with the same severity. Job was pronounced a perfect man by God, but the devil, true to the instincts of humanity, said, No, it was his circumstances only that kept him from sinning. Men now decide that Job was not perfect, but God said that he was. God said to Abraham 'Walk before me (not men) and be thou perfect.' Men judge by the outward appearance, but God sees the heart. The heart may be pure, when the judgment is defective.

The standard is raised too high when purity is identified with maturity. This is

the reason why some object to the doctrine. Purity implies removal of something, (sin;) maturity implies something added, growth. One may be realized in a moment, the other is the work of a lifetime, Purity is the condition of entrance to heaven; maturity is not. A man may be saved at the last moment of his life. The standard is raised too high when it is insisted that it is impossible to fall or be tempted. But how can the pure soul be tempted, when there is nothing within to respond? How was Jesus tempted? He was tempted in all points as we are, yet was certainly pure. On the other hand, the standard is placed too low when it is identified with conversion. The work of conversion and complete sanctification may take place simultaneously, but this is certainly not the usual order. Original depravity, inbred sin, remains after conversion. A minister once in his prayer acknowledged that he was all the time transgressing the whole decalogue, in thought, word and deed, and was told afterwards that if such was the case he ought to be hung. One that is born of God has no right to commit sin. He that committeth sin is of the devil. In this (hereby,) says John, are the children of God manifest and the children of the devil, so that the standard of Christian holiness is placed too low when it is made to consist simply in abstinence from actual transgression. It is too low when it is made to consist in freedom from condemnation. Can a soul be justified and condemned at the same time?

What then is the standard? It is that a soul be delivered from every thing that is not in harmony with the divine will; when the heart, (not merely the lips,) is able to say under all circumstances, Thy will be done.

Thursday evening, 9th. Rev. Mr. Wood. "Blessed are the pure in heart, for they shall see God." Each beatitude pourtrays some distinctive trait of Christian character, and connects with each some specific blessing. Religion or personal salvation is a blessed thing all through; even the fiery trials are made to work together for good. Religion is a heart-work; the exterior life is the simple outcome of what is in the heart. By the heart is meant our spiritual nature, that which is capable of moral action. The heart signifies the whole being,—will, affections, conscience, understanding; that which is immortal. The heart in its natural state is depraved and alienated from God; hence the need of personal salvation. Humanity is fallen and needs restoration. The salvation that is wanted is one that provides both pardon and cleansing. If it provided pardon only it would be ineffectual to save. All are sensible of this moral degeneracy and groan under it before God. Provision as ample as that for pardon has been made for purification; no one should have a shadow of a doubt about this. Salvation, though of grace, yet is a work wrought in the heart. It is not an imaginary imputed righteousness that the Christian obtains, but one that is a verity in the soul, a conscious. inwrought personal purity. It is the privilege of the Christian to have as positive a sense of his salvation as he had of his need of it; to have the same evidence of purity that he had of impurity. Conscience is perhaps clearer in its testimony to purity than to impurity, because the mind that is under the control of impurity is darkened in its moral perceptions, The fruit of the Spirit are just as much matter of consciousness as the works of the flesh. Justification is the major part of entire sanctification but not the whole work, in the common experience. The need of a further change is seen in the existence of sinful propensities in the heart. Purity is a blissful experience and much sought after in all directions, and how much more desirable in the heart.

On Friday evening, Bishop Merrill preached in the Tabernacle by request, taking for his text, "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. This epistle was addressed to Christian Jews, and has been called a divine commentary on the law of Moses. An inspired exposition, designed to establish in the faith. These converted Jews were in danger of being drawn away by reason of their early habits of thought, to accept of a system of ceremonials taught by Judaizing teachers. They were easily persuaded that the Gospel lacked something. The temple worship was of divine authority and was typical; the temple was a type of the Church, and the atonement was prefigured by the altar, priest and victim. The law was a shadow of good things to come. The typical must be temporary, and passes away when the antitype appears. The vail rent and the temple demolished showed that the shadow had given way to the substance. The Saviour began his priestly work by offering himself for mankind, obtaining eternal redemption, putting away sin by the sacrifice of himself. When he entered into heaven the priestly office was transferred from earth to heaven, and since then, no priestly office on earth is in harmony with the Bible and with Christianity. No priestly office was assigned to the apostles, and not one was ever known to claim it, and in theeir charges to the churches they omitted all reference to such. The gifts of the Spirit are for the edification of believers. The greatest and most terrible mistake was when the Church claimed to possess a priestly office, and thus become allied to the spirit of Antichrist. Jesus was appointed a High-priest forever by God who confirmed the appointment with an oath. Being a High priest for ever, he can save sinners. What is meant by the ability of Christ in this connection? It is a mistake that power is the cause of the salvation of a soul. The sacrificial death of Christ is his ability. Power, in the sense of force or coercion, has nothing to do with the salvation of a soul. Men wonder at the slowness with which the salvation of the world proceeds, but it is not because of any lack of the appropriate ability. There are two departments in creation: matter, the visible, tangible world, and mind, the inward, invisible, intangible world; both under divine Government, the first ruled by omnipotent force, the second ruled in conformity with its own nature, not by force but by motives. The law of one cannot operate on the other. A table is not susceptible of argument and the human soul is not amenable to force. Salvation must be brought about by moral suasion. Christ's ability to save is here based on the exercise of his priestly office, which derives its efficacy from the atonement. To allege that because God is all-powerful therefore there is no need of the atonement is a mistake arising out of misconception regarding the nature of the ability required. Christ's intercession is the cause of his ability to save to the uttermost, to carry to the utmost limit, salvation from the condemnation, pollution and dominion of sin. Full salvation is therefore available for every one. The text limits the salvation in one particular only; it is for "them who come to God by him." The limitation is not on the side of God but of the sinner. If God could not save men without a dying Saviour, it is evident that he cannot save them if they reject this Saviour and despise his sacrifice.

THOUGHTS ON REVELATION. XVI.

"And he causeth all, both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." XIII. 16, 17. The representation here is that in the countries where this system is dominant, all the rights of citizenship are made to depend on conformity to the established religion. No man has the right to think his own way to any truth, or profess any beliefs not sanctioned by the dominant religion. Any man who professes any conviction contrary to those which are inculcated by the priesthood shall be cut off from all the privileges of the state and of society. Every man is obliged to give in his open adherence to the religion of the land. No man may read any books, or associate with any persons that come under the prohibition of the clergy. It is forbidden to traffic with such; even to *give bread and water to the excommunicated.* And this religion is of such an all-penetrating character that it ascertains the position of every individual member of the society. Woe unto the man who does not put in at least an occasional appearance at Mass; who does not bow down when the host is being carried by; who does not bow at the uplifted crucifix; who does not bring his children to the priest to be baptized; who does not some time in the year come to confession. Without confession, no absolution; that is, no pardon, no favour of God. Some have the mark on their forehead, conspicuous where all can see it; others less conspicuously, in their right hand; still they have it. No man can be accepted by the rest of the community, not even by his parents, wife or children, if he fall under the ban of the priest. The right hand must open to give the priest the prescribed fees, or else it shall be forbidden unto all men to grasp that hand or put any thing into it. It is impossible to conceive of any more striking illustration of the significance of these words, than is furnished by the history of every country where the Roman Catholic religion has prevailed in its integrity. Romanism knows nothing of religious liberty in any proper sense of the term. It is denied that any man has liberty to entertain any view not in harmony with the teaching of the church; that, in fact, there is any greater sin than the holding of views not taught by the Church. It is a grievous sin in any one to entertain a doubt of the truth of any doctrine or tenet of the Church; and unless he confess the sin to his confessor, and do penance for it, he cannot receive absolution. One who had been a Roman-Catholic priest, told us once of the alarm that took possession of him when he found that doubts of the truth of

some of the teachings of Rome were coming into his mind. He had been taught to abhor these more than the temptation to commit what are ordinarily called sins. The door is not merely closed against light but it is nailed fast. The Scripture says "Prove all things, hold fast that which is good, abstain from evil." But in this system men are taught that it is a deadly sin to think of proving (examining into the truth of any thing,) taught in the Church. The Scriptures make known to *every man* that God has endowed *him with liberty of enquiry*, and woe to him if he does not use it, looking to God for guidance. Men have not liberty given to them to follow their inclinations; but they have liberty to enquire as to what is truth; above all they have liberty to ask God to give them the wisdom that is from above. All the invitations of the Gospel are addressed to men desirous of liberty. The Gospel endows every man who hears it with liberty to come directly to Christ to learn of him; and the command to preach the Gospel to every creature recognizes that every living man has liberty to hear it. But where the system of which our prophecy speaks is dominant, there all men are spoiled of this liberty, and the entire system rears itself as a wall between the sinner and Christ. Every man must have the mark or the name of the beast, or the number of his name. He must be recognizably identified with the system.

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." 18. The language here used implies that the meaning of the passage does not lie on the surface. There *must be wise thoughtfulness; there must be* the teaching of the Spirit; there must be a profound acquaintance with the word; there must be Christian experience; there must be humility, the meakness of wisdom; there must be special knowledge of the prophetic Scriptures; there must be freedom from bias; the wisdom that is from above is without partiality. Many men have racked their brains to master the mystery of the number of the beast. Others have thought to throw ridicule on these attempts. Some have imagined that it sufficed when they found the number in the name of any person, not considering that it is necessary that the interpretation of the number should be in accordance with all else that is said of the beast. What is wanted is to find the number in the letters of some title in the Greek language, properly designating a system professedly Christian, claiming to be exclusively so, claiming to be universal; allied with the temporal power wherever it prevails; using that temporal power for the purpose of bringing all men into subjection to the clergy; ostracizing all doubt, all religious liberty, all dissent; persecuting to the utmost extreme all dissenters; not shrinking from the infliction of torments and of capital punishment on those whom the Bible calls saints; continuing for a great many centuries, even for 1260 years. The interpretation of the number of the beast must accord with all these particulars, or else it has no pertinency. The Greek words *'e laïne Basileia*, the Latin Kingdom, contains letters the sum of whose values is 666. The reader must understand that the Greeks used letters for numerals. For instance these words Six hundred, three score and six, are expressed in the original by three letters viz. *Chi* 600, *xi* 60 and *bau* 6. The word beast, *therion*, means as we have seen in Daniel, *kingdom* or *sovereignty*; and we know not that any better designation of the papal sovereignty can be found than the word Latin, seeing that the Mass is in Latin, the prayers, the Scripturies, the words of absolution the laws, decretals, encyclicals &c.

REMINISCENCES. XCVI.

DIARY. New York, November 19, 1845.

To-morrow is a day of fasting and humiliation. I have been and am expecting great things both for myself and the church. I do not know that I ever more needed the light of life. 20th. A day to be remembered. We found it good to be together and wait upon God all day and evening. I look for a revival of religion, universal, most glorious. I thank God that I have obtained deeper views of myself. I see that self-righteousness is the abominable thing in me, and that it has hindered me from obtaining the blessing hitherto. Yes, self-righteousness. A Pharasaical feeling of my own distinguished goodness. I need not talk to others about mixing up their own merits with Christ's; perhaps no one has done it more than I. The habitual and characteristic feeling of my mind is self-complacency. It is no wonder that I am without love, joy or peace. No wonder that I know so little of Christ. In seasons of devotion I confess myself chief of sinners and probably at such times see that I am a sinner; but the habit of my mind is self-complacency.

Is it not most surprising that I should yet believe myself a Christian? What has a Christian if he has not love, joy and peace? These are the things te begin with.——Insensibility to the love of Christ is the mark of an inexpressibly mean mind. If I want to know the *measure of my sin, I will find it here. With* what opprobrium would we look upon a man who could suffer another to die in his stead without being affected by it, or mourning over the crime that had furnished the occasion for such self-sacrifice. Among thousands of transgressors we should regard him as the vilest of the vile. How indignant should we be to hear him say, I have not done so much as these. I have led a better life than they. We would point to the blood of the innocent man and tell him that the heart unaffected by that blood shed in expiation of its guilt, must be the hardest and basest of all. Here is sin. I need not look back and ferret out certain shocking things of my life; let me but consider this great fact, and repentance will find food enough.

December 4th. Thanksgiving. I look back upon a year crowded with mercies. Amazing is the goodness of God to this house. Goodness, moreover, is exalted by the unworthiness of its object; so that we must multiply the blessings of God by our sins to have a right view of them. And now, have I not been long enough in this cold, dying state? Am I doing myself any good, the church any good, the world any good, God any good, by thus living? I feel this day like beginning anew and setting my face like a flint in the direction of the heavenly Jerusalem. Heard an excellent discourse this morning on Hosea ix. 12, "Wo unto them if I depart from them." There is but one way of escaping this wo, the greatest of all imaginable, and this is by each one's resolving that let others live in coldness, worldliness, selfishness, barrenness, insensibility, he, for his part, will die unto these and live unto the Lord. Blessed Spirit, I have so often grieved thee by breaking my solemn vows, that I fear, in my present cold state, to make a new promise. But can I refuse to make it? Let me have faith in thee. Lord I make it.

Reading the memoirs of Pearce what particularly impresses me is his missionary spirit. Without such a spirit it is idle to expect to be useful in saving souls. Yet nothing is further from such than my own state of mind. How does God regard my desire to go to the heathen? He never will favour it, or send me to them unless I exhibit more love to their souls, and those of men generally. My unbelief has been rebuked lately by a visit from one for whom formerly I prayed much, who came expressly to talk on the subject of religion. Lord, increase my faith.

This is indeed a day to be remembered and may well stand as the beginning of a new era. Visited an old man, upwards of 70, this afternoon, for whom I sometime ago procured a Bible, and to whom I had lent Doddridge. He has been a hard character, an infidel, but God has had mercy upon him. I found him this afternoon a penitent. What an argument for me to keep the promises. After reading Luke viii. 22-36 with sanctifying meditation on the glorious power of Christ over the physical and over the moral world, I enjoyed a sweet and long-protracted season of prayer. I had never had so much faith. I *felt* that I was heard. O may the blessed God forbid any retrogression upon my part. Onward, onward, into the fulness of God's love.

This fourth of December, 1845, proved to be indeed the beginning of a new era. Looking unto Jesus, as presented to our faith in the two miracles, the casting out of the legion of devils, and the subduing of the winds and waves, remembering that he is the Same yesterday, to-day and forever, the petitioner was enabled to see as he had ever done, that all which he had been seeking so ardently and which he had been day by day expecting vainly to see springing up in his own heart, was all in Christ, and inasmuch as Christ was his, it was the same as though it were given him. He wanted to have it in consciousness, but now saw that it was his by faith, and available for him as he needed it, because of the union between Christ and himself. Christ was now made unto him of God wisdom righteousness, sanctification and redemption. In Christ all things pertaining to life and godliness were given to him. Having Christ he had them all. His experience might have been expressed in the words of Paul, not I, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me. For some two months he had been daily reading the Gospels, dwelling long on every verse, and insensibly there had thus gone on a preparation for the life of faith on which he now entered. At all events, he was now emancipated from the vain idea that he must be sanctified and then believe. Faith does not relate to any thing we have consciously, but to something we have not except by faith. Not that he was at this moment so fully emancipated that he had no more return of doubt; during this month of December, his faith was buffeted and tested, and at length established. But the principle, the key, was grasped in this good hour.

INTERNATIONAL BIBLE STUDY.

December 26th, 1880. *Mark.* XVI 15-20.

There are modern critics who tell us that the concluding portion of Mark's Gospel in the received text, is not genuine, but that all from the 9th verse of this chapter to the end is superadded and uninspired. This portion is not found in the Sinaitic or in the Vatican MSS. It is however found in the Alexandrine which is nearly as old. But we have proof that in the second century, about three centuries before either of the MSS. mentioned was

written, the Gospel of Mark terminated not at the 9th verse of the 16th ch. but went on to the 19th at least; for Ireneus, a Chr. writer of great erudition living in the second century, says: Mark says at the end of his Gospel "And truly the Lord Jesus, after he had spoken to them, was received into heaven and sitteth on the right hand of God." It is most improbable on the face of it, that the Gospel should have terminated at the 8th verse of the 16th chapter. Thank God for the last twelve verses of Mark. And he said unto them, Go ye into all the world and preach the Gospel to every creature. We cannot conceive of any greater obligation that could be laid upon any body of men. A few minutes before, these Galileans had been in one of the deepest cells of doubting Castle; they were just struggling into the perception that Christ was risen from the dead; this was joy unspeakable; if he had only said to them at this moment, Come with me into all the world to preach the Gospel to every creature, that would not have been so crushing; but the word is, Go. How could they who had just been guilty of having forsaken Christ in the hour of crisis, who had been without even the boldness of the penitent thief, how could they go forth, against a hostile world, to proclaim a crucified Nazarene as the only hope of mankind for time and eternity? Jesus had indeed, before his betrayal into the hands of sinners, told his disciples that he would send them from the Father the Holy Spirit; and he had now just breathed upon them saying, Receive ye the Holy Ghost; but though they had a feeling of liberation and exultation, yet the thought of going forth from Christ to challenge the opposition of all the world, must have been rather crushing. Our Lord gives his apostles frankly to understand what he expects from them. He had a right to expect faith from them; and faith would have notified them that Christ, in giving the command, was prepared to accompany them with whatever power might be needed. But their faith had received a great shock, and it had yet to grow exceedingly before it could embolden them to go forward in the execution of Christ's commission. There were 50 days yet to Pentecost, and Christ knew that it would do them good to have this great obligation laid upon them now. It would lead them to realize their own inadequacy and impotency, and awaken in them that spirit of grace and supplication the answer to which would be Pentecost.

"He that believeth shall be saved." Not merely believes that the statements of the Gospel are true, but receives with his heart that proffer of life in Christ made in the Gospel. It is glad tidings to him that Jesus had borne his sins on the cross and that God for Christ's sake is willing to pardon him and give him the Holy Spirit to enable him to depart from all iniquity. Without repentance no man is willing to part with all his sins; true repentance implies a willingness to part with all sin. But men do not generally come to see their sins in their true character till they have seen Christ dying for them upon the cross. Faith implies such a knowledge of Christ as inspires the sinner with a confidence in his ability and willingness to save. "He that believeth not shall be damned." All men are under condemnation till they believe on Christ, and they who refuse to avail themselves of the salvation that is in Christ and in Christ alone, abide under the wrath of God. Life was offered them and they refused it. The drowning man who refuses the succour that is held out to him, sinks as a matter of course. Nothing so reveals the depravity of men as the unwillingness to avail themselves of the salvation that is in Christ.

"And these signs shall follow them that believe." Our Lord is laying down the grand principles connected with the evangelization of the world. He is not speaking merely with reference to those that then heard him. He is speaking of those who unto the end of the world shall be engaged in diffusing the Gospel; for he declares that he will be with his evangelistic servants to the end of the world. The envoy of a king is accompanied by credentials which certify him to those to whom he goes as the messenger of the king. Our Lord engages that his ambassadors shall be accompanied by such credentials. Signs are certain acts by which God accredits his servants. No one who looked simply to the Gospel itself to learn what evangelization means in the mind of the Great Head of the Church, could fail to perceive that the supernatural was to go along with it. But in these days those who are engaged in the work of evangelization do not believe that it is their privilege to have supernatural attestations of their mission. Not believing it, it is impossible that they should have it. But should they not believe it? In one verse here we are told that he who believeth shall be saved; and in the next verse we are told something more about believers, viz. that supernatural works shall follow them. Why do we not believe that God will cause such signs to accompany the preaching of the Gospel among the Gentiles in these days? Is it because we are conscious that they would be inappropriate while we are so little conformed to the example and precepts of Jesus? Is it not a possibility, a probability even, that just in the degree that we honour the Master by entire consecration and thorough obedience, these signs may follow believers again? Believers do not need them; but men who are under the dominion of their senses, as unbelieving men are, need them to authenticate the message from God. If it had not been so, God would not have taught his people by these promises and their fulfilment in the palmy days of the Gospel, to look for such certifications of the divine mission. Mark aims constantly at condensation, and all the communications of the risen Lord with his apostles are crowded into these five verses 14-18.

"He was received up into heaven and sat on the right hand of God." In Hebrews we have this added: "From henceforth expecting till his enemies be made his footstool." His enemies get their enmity destroyed at the cross and become his devoted friends. "On the right hand of God" corresponds to the words, "All power in heaven and in earth is given unto me."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

AMERICAN WATCHES.

To the Editor of the Bombay Guardian.

MR. EDITOR,—The watches made at Waltham, Mass., and Elgin, Ill., by MACHINERY are beautiful, wonderful, and genuine; but those advertized in your paper for Rs. 6, and even gold ones for 15 rupees, who has ever seen and who ever will? Is your publisher wise in inserting such an advertisment? The gain is likely to be nothing but minus.

"*The Pasific*" of San Francisco, California, had recently a letter by Rev. Geo. Mooar, D.D. concerning Waltham and its famed watches, that will be likely to interest friends of true skill and invention, and of honest and upright business, that cares for the interests of employees as well as employer. Please give place to two paragraphs and oblige.

Yours faithfully
ANTI HUMBUG.

South India, Dec. 9, 1880.

WALTHAM WATCHES.

At Waltham one is impressed with the value of a first-class manufactory in building up a town. Here is now a finely built town of 12,000 people, and the increase in the population is largely owing to the establishment of the celebrated watch factory. This has given employment to about 1,500 hands, about half of whom are men. These hands are skilled. They are generally American. They make an intelligent community. They dwell not in large tenement blocks, but in good houses, with pleasant yards and flowers, on shaded streets. The houses are not rows of uniform style; they are individual, like the workmen for whom they were built. I could not help thinking how much manufactures of this sort would do for some of our California towns. The air of the whole establishment refreshes an observer. Everything is clean and tasteful, without and within. The factory itself is enclosed. You enter by asphaltum walks through green grass, which is kept as trim and neat as about any mansion.

Within—well, it is useless for me to attempt to describe or number the processes by which the watch is passed from hand to hand, or the machinery, so curious and subtle, by which all these processes are accomplished. Suffice it to say, that 600 watches are made each day. *Enlargement is in progress, so that it is expected* soon to turn out 750 watches in a day.

SIR,—My object in writing the letter to which "M" refers in the last "Guardian" was not so much to make known my objections to the "noise and movement," the clapping the hands, "the vociferous tones" at the meetings conducted by the Inskip party as to point out some of the hindrances to Christians of other denominatious than the Methodist Episcopal Church benefiting by the meetings, and to show that if these hindrances were not removed, probably another oppertunity would be lost of taking a step towards that happy and very desirable consummation described by the Apostle when he says—"till we all come in the *unity* of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." My objections, I believe, are the objections of nearly all earnest Christians of the other denominations, to say nothing of others. I attended three or four years ago most of the meetings held in Bombay similar to those held in Poona and referred to by "M." I then received, and have received at the meetings last week and this week many blessings, but I am sorry to say my opinion as regards the demonstrations remains unchanged. They are, to my mind, anything but helpful to a devotional spirit, and the more I hear them the more fully am I convinced that they are—in Bombay at any rate—not only unnecessary but positively mischievous in their results. It is true there are some good men who in time get used to these practices, but this is no argument in their favor. Some people, after practice, get used to smoking, although when they first try it nature revolts against it, but that is no reason why everybody should, *nolens volens*, take to smoking or allow smokers to puff in their faces. It is easy to quote the verse—"where the Spirit of God is there is liberty," but these words can be quoted with equal

force in favor of many other practices which would be deemed highly objectionable by "M" and others who think like him. To me the change that takes place after the first part of the meeting (I mean as regards the tone of the meeting) always seems like a descent from the sublime to the ridiculous. Moreover, I have carefully observed the effect of the demonstration on others, especially the unconverted. I took one night to the meeting one who seldom enters a place of worship. I noticed he was serious and seemed impressed up to the time the shouting, &c., commenced, when his face suddenly changed aa if he were enjoying a theatrical performance, and I could see it was more than he could do to prevent out-bursts of laughter. This is one of the scores of cases that might be observed by any one in a back seat. Of course, it will be said, the world *will* laugh. But it must be borne in mind that it is not the proclamation of the truth—not the word of God—but certain unnecessary proceedings—the *ways of men*—that cause the laughter. It surprises me that Methodists, who are such sticklers for instantaneous conversion and sanctification, should by any methods cause serious impressions to vanish and thus lose opportunities of bringing many to an immediate decision on matters that concern their eternal welfare. One would expect holiness meetings, of all others, to be particularly solemn. It is remarkable that the evangelist who never disturbs the audience with extraordinary demonstrations is the one who seems to have the most power among men.

However, as I said before, I am willing (as indeed I have already done) to give up all my objections and join as far as I can wherever a good and real work is being done. I know the Lord often works in spite of men's peculiarities especially if they are in earnest. It cannot but be admitted, however, that the meetings have failed exactly in the particular I have indicated, and that there has not been the unity which was so prominent a feature in meetings held by evangelists in past years. It may be that the objectors are weak—and I am perhaps the babe for whom the practices objected to are strong meat,—but let the strong ones remember exhortations such as the following:—"We that are strong ought to bear the infirmities of the weak and not to please ourselves." "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." "Through thy knowledge shall the weak brother perish for whom Christ died"? "But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." "All things are lawful for me, but all things are not expedient; all things are lawful, but all things edify not."

"Let all things be done decently and in order." "Let all things be done unto edifying."

Yours in the Lord,
K.

NOTICES.

SERVICES to-morrow in Grant Road Church: Sunday school at 7 A. M. preaching at 8 A. M. by S. P. Jacobs of Calcutta, to be followed by an ordination service by Bishop Merrill. At Mazagon preaching at 11 A. M. by D. Osborn of Allahabad. Bishop Merrill will preach in the Tent at 6 P. M. This will close the series of special services at the Tent. This evening 7-30 P. M. preaching at the Tent by J. S. Inskip. Mrs. Inskip will conduct children's meetings at the Tent to-day and to-morrow at 4 P. M. On Monday at 7-30 A. M. the Conference Love Feast will be held in the Grant Road Church. Christians of other Churches are cordially invited. The usual Sabbath services at Dean Lane Hall, and the Sabbath evening services at Grant Road and Mazagon are suspended to-morrow.

RECEIVED from S. for House of Hope, Rs. 4.

Epitome of News.

MONDAY, DECEMBER 13.

—Press Commissioner; Calcutta, 12:—Yesterday afternoon there was an exacerbation of fever, and the Viceroy passed a restless night. This morning His Excellency, though not as well as yesterday morning, is in as favourable a condition as could be expected under the circumstances.

—*Bombay Gazette*; Rangoon, 11: A curious circumstance occurred here at four o'clock this morning. A tiger from the jungles, supposed to have swam the river, was found on the Strand Road. He was surrounded by crowds of Burmans, and the policemen, firing ten shots, despatched him without accident.

—Same: The Mahomedan festival of the Mohurrum comes to a close this afternoon. In connection with this festival the Commissioner of Police has issued licences for the construction of 166 taboots and 743 punjahs. For the last Mohurrum licences were granted for the construction of 146 taboots and 660 punjahs, which shows an excess of 20 taboots and 83 punjahs for the present festival.

TUESDAY, DECEMBER 14.

—*Bombay Gazette*: We are glad to see that the Secretary of State has just put a stop to these desires; he convicts the settlement officers of a tendency to undue enhancement of the land-tax, and directs the Government to carefully watch and to restrain this tendency. Considering what has occurred since 1874, he writes, the policy of moderation might have been carried still further than was contemplated by Sir Philip Wodehouse, and settlement officers must be taught that in revising settlements a great increase must not be looked for. *Still more generous is the declaration that an* increase which appears small and insignificant when shown as an average rate per acre or per head may amount to a sensible and perhaps, injurious addition to the burdens of the individual and to the country, and that while the worst effect of moderation might be the loss of a little revenue, over-assessment, on the contrary, is sure to produce a material deterioration of agricultural and general prosperity.

—Same; Belgaum, 13: Three women here were shot by a sepoy of the 22nd Native Infantry, named Deen Mahomed, last night in the camp bazaar. He surrendered to Adjutant Hughes, of tne 22nd, the same night. Two other sepoys of the 22nd cut a woman's nose off. All three men were handed over to the Cantonment Magistrate for trial.

—The Rt. Hon. W. P. Adam, Governor Designate of Madras, who arrived with his son by the mail-steamer yesterday forenoon, is staying at Government House, Parell, and will leave for Madras in a day or two.

—The *Deccan Herald* informs us "on very reliable authority that Miss Cunningham, of the Poona Ritualist Mission House, has embraced the Roman Catholic faith, and has entered the Poona Convent under the religious name of Sister Beatrice. Miss Cunningham is a relative of the Earl of Southerland."

—The *World* thinks the Martini-Henry rifles in the possession of the Kurds are easily accounted for, as a liberal supply was dealt out by the English friends of Turkey to both the Lazes and Kurds to enable them to resist the surrender of Batoum to Russia after the treaty of Berlin. A recent M. P. is reported to have spent 14,000*l.* in arming the Turks and their barbarous allies, the Kurds, and the Rhodope insurgents.

—*Bombay Gazette*: To attempt anything like a just description of the Mohurrum procession is impossible. The sight is one familiar to every one in an Indian town, however small or remote. Men smeared from head to foot with yellow paint, to represent impossible tigers, gambolled and curvetted and pirouetted with an agility which is wholly foreign to the movements of the reality. Others fantastically dressed carried branches or poles in their hands, loudly invoking Hassan and Hoosein, and frantically smiting their chests utterly regardless of personal inconvenience. Every part of the ceremony, of course, revealed to the initiated a religious significance, but the stranger would behold these with bewilderment, and probably say like Dominie Sampson, Pro-digious! The taboots, many of them, were in their way picturesque and remarkable.

—*Times of India*: Latest advices from Kandahar point to a more settled administration. Colonel St. John is appointing governors to the remoter districts.

—It is stated that Lord Beaconsfield received £30,000 for the copyright of "Endymion." It pays his Lordship better to write novels than to be Prime Minister.

—Mr. Ruskin, in a *genuine* letter: If only the good British public would take half the interest in any half-page of my real writings—some thirty volumes of which now lie open to them—which they have done in these squibs upon them, I should be evermore grateful to the composer of the "famous" (as I am proud to see it styled) "Chesterfield letter."

—*Overland Mail;* Nov. 26: Two more clergymen have sought and obtained the rather-cheap form of martyrdom which Mr. Dale is now enduring or enjoying.—

Mr. Enraght, of Bordesley, and Mr. Green, of Miles Platting, have been duly summoned, have failed to appear, have then been inhibited, have disregarded the inhibition, have been pronounced contumacious, and, finally, "signified to Her Majesty in Chancery." Their imprisonment will, no doubt, follow as a matter of course, whether in Holloway gaol or elsewhere. These refractory priests are, doubtless, earnest, pious, and in one sense of a much abused word, conscientious men. They have persuaded themselves, or suffered themselves to be persuaded, that in resisting the authority of Lord Penzance they are obeying a higher law than that of England, one of which Archdeacon Denison and Dr. Littledale are the authorised exponents. Mr. Enraght has indeed treated the bishop of his diocese in a manner which no other Church in Christendom would tolerate for a moment; but it may be presumed that in Mr. Enraght's opinion the fact that the Bishop of Worcester was appointed by the Crown on the advice of a layman deprives him of any claim to canonical authority. One must not be so presumptuous as to attempt to argue with the lawless section of the clergy, but it is as well for them to know that ninety-nine Englishmen out of every hundred consider that Lord Penzance accurately describes and thoroughly exhausts the question when he says, as he did in passing sentence upon Mr. Enraght:—"A clergyman, like all others of Her Majesty's subjects, is free to practise what form of worship he pleases; but so long as he retains a place in the ministry of the Established Church he is bound to conform to its laws and ordinances."

The United States Government has received a telegram announcing the conclusion of a treaty on the subject of Chinese immigration into the United States between the American Commissioners and the Chinese Government. The State Department refuses to give any particulars of the treaty, but states that its terms are considered satisfactory.

The Chinese labour agitation on the Pacific coast is frightening the Chinese. The steamer *Oceanic*, which lately sailed from San Francisco for Hong Kong, had 850 Chinese on board.

Intensely cold weather has spread over the United States and Canada, the temperature falling below zero in many places. Several persons have been frozen to death.

—Letter of John Bright:—I suppose an Established Church, being a creation of law, must keep within the law; and they who cannot endure what the law requires must place themselves outside of it by withdrawing from the Church. The case is one much to be re-

gretted, but perhaps it will open the eyes of some people to the bondage which is inevitable for the ministers of a Church which is the creation of law, and therefore bound to submit to the law. I speak of the Church as we see it constituted and working in this country. Thousands of members of my sect were persecuted two centuries ago. They were outside the Church, and were still, and for that very reason, prosecuted even to death for that in many cases. If your clergy will put themselves outside the Church they will be free as the members of my sect are now. It is hardly possible, or rather it is not possible to be within the lines of the Church and to have the freedom of those who are outside.

—From further particclars published respecting the disastrous collision between the Italian steamer *Ortigia* and the French steamer *Oncle Joseph*, it appears that 200 out of the 300 passengers on board the latter vessel are known to have been drowned, and fifty saved. The most heartrending scenes occurred after the collision.

—*Record*; Paris, Nov. 22: The excommunication lately invoked on all those who took part in the closing of the convents is published by the press. This anathema is a long document of several pages of print. The person who is excommunicated is cursed by the Trinity, the angels, archangels, patriarchs, prophets, apostles, martyrs. He is cursed in every possible action and every department of his body, cursed in each of his limbs, in each feature of his face, in his hair, his forehead, his eyebrows, his eyes, his nose, his nostrils, his cheeks, his upper lip, his under lip, his chin, and so on, until it ends by his feet, his toes, and even his toe-nails. It is something so hateful, and yet so grotesque, that to launch it on the nineteenth century can be viewed but as a token of aberration of mind. *Quos perpere vult dementat.*

The work ot evangelizing France is as prosperous as ever. Our lecturers travel all over the country, preaching the Gospel to multitudes. They must make haste, for Atheism is rising as a flood. It is spreading over the rising generation, and is powerfully organizing itself. On Saturday appeared the paper edited by the octogenarian agitator Blanqui. Its title, which is shouted through the streets by an army of young lads, is "Neither God nor Master."

Wednesday, December 15.

—The Methodist State Conference of Minnesota closed its five days' session at Minneapolis Oct. 11th. Stringent resolutions on Sabbath observance were adopted, as follows: "That we will strictly enforce the discipline in case of all flagrant violation of sacred time, that we will do what we can to have Sunday newspaper discontinued., that we will discourage social visiting and riding for pleasure on the Lord's Day; also travelling, going far to religious service when there is opportunity for such service near at hand, and working for corporations that require seven day's labor in the week."

The Presbyterian Alliance meets at Allahabad on Wednesday, the 15th Instant, The Rev. K. S. Macdonald, M. A., and the Rev J. Thomson, M. A., will represent the Free and Established churches of Scotland, respectively, at the Alliance.

—Press Commissioner; 14: The Viceroy has passed a very good night, and all his symptoms are favourable.

—*Bombay Gazette*; Rawal Pindee, 14: A fatal accident has occurred here. At polo last evening Christy, of the 8th Hussars, was thrown, and two ponies came on top of him. He sustained severe injuries, and died within an hour. The deceased was a great favourite, and is deeply regretted.

—Some 60 to 80 houses were destroyed by fire in Rangoon yesterday.

—*Times of India*: His Excellency the Governor, accompanied by his suite, sets out tomorrow on a visit of some two week's duration to Kattywar, the immediate occasion of the visit being the opening of the Bhownugger-Gondal Railway. The event furnishes Sir James Fergusson with a fitting opportunity of becoming acquainted with a division of Western India which contains nearly two hundred Natives States of different grades and importance, all subject to tho Government of Bombay, and his presence at the ceremony of opening the railway will be taken as a graceful recognition of the spirit of modern enterprise which is now animating so many of these Native States. Among them, the State of Bhownuggur takes first rank for progress and enterprise, and now that the railway joining the port of that name with Wudhwan is completed, a great stride in the development of its hitherto rapidly developing trade may be anticipated.

—Same: The attendance at the concert in behalf of the Indo-British Institution at the Town Hall yesterday evening was large, although the hall was not so full as it might have been. Amongst those present were H. E. the Governor and Lady and Miss Fergusson, the Right Hon. W. P. Adam, and H. E. the Commander-in-Chief and Mrs. Warre. An unfortunate circumstance occurred during the evening, which in some measure marred the enjoyment of the entertainment. Towards the close of the concert, as Mrs. Adams was singing one of her songs, she suddenly fainted away, and fell down upon the platform. Assistance was promptly rendered, and the lady was removed to the retiring room, where suitable attention was paid her.

"In the welcomes which Bombay has given to the 66th Regiment and the 1st Bombay Grenadiers she has not shown herself at all wanting in appreciation of gallant services rendered on the field of battle; but the entertainment given last evening to the E. B. Royal Horse Artillery, which so signally distinguished itself on the field of Maiwand, was superior to either of the others in point of enthusiasm and warmth."

—Same; Calcutta, 14: The Dowager Maharanee of Durbhunga has instituted criminal proceedings againt her two elder sons, the Maharajah Bahadoor of Durbhunga and Maharaj Koomar Rameshwar Singh, Assistant Magistrate and Collector of Durbhunga. The charges are said to be of a serious nature.

—*Watchman*, on the state of Ireland: It is very humiliating to think that within a day and a-half's journey from London there is a district in which a landlord cannot reap his crops, firstly for want of *willing* labourers, and secondly for want of labourers who *dare* to work upon his farm. Are we, who bear rule in the ends of the earth, to be harassed with such a bugbear in our own house? To read the account of the "relieving force" one would think that we were marching to take the stronghold of some African potentate. The labourers, twenty-three in number, are "picked men of the farming and labouring class of two thriving agricultural counties, members of the Orange Brotherhood, nearly all of them tall, well-built fellows who volunteered for the work, asking for no remuneration beyond the payment of their expenses while away from home." We are told that the cavalcade, as it approached Ballinrobe, was "picturesque." Doubtless it was so; but the picture is one we would willingly close our eyes upon. "Away in front rode a solitary dragoon; in the distance the body of dark-coated constabulary who formed the advance guard, and who, in case of attack, could have been thrown out as sikirmishers, were seen ascending an abrupt elevation; then came the main body, the cavalry in close column leading, followed by the infantry, between whose lines the Orangemen were protected. The Army Service Corps, with their waggons, in which were fodder for the horses, and turf for the cooking and camp fires, formed, with the white-covered ambulance waggons, a prominent feature in the picture. The rear was brought up by a detached party of the 84th."

Thursday, December 16.

—The loss caused by the Rangoon fire is estimated at 19 lakhs.

—The Str. Sumatra with English Mails left Aden for Bombay, Wednesday, 7 a. m.

—American journals comment with considerable bitterness of tone upon the painful contrast between the receptions respectively accorded to Sarah Bernhardt and to the widow of the patriot-martyr Abraham Lincoln upon the coincident arrival of these two ladies in New York. The French actress was greeted, as she stept ashore, "with enthusiastic cheers and musical honours." A handsome equipage awaited her; and as, enveloped in costly furs, she moved towards it, an elderly lady, poorly dressed, followed her across the gangway leading from the steamer's deck to the quay-side. Scarcely, however, had this shabby female's foot touched American soil when a policeman seized her by the arm, and exclaiming "Stand back, madam!" roughly pushed her aside, probably under the impression that she was about to importune the incomparable Sarah for alms. The old lady uttered no remonstrance, but waited in the crowd until Mademoiselle Bernhardt had driven off in all her glory, and then humbly walked away, carrying her travelling-bag in her hand. It was Mrs. Lincoln who had been thus rudely thrust back by the New York constable, lest she should in any way mar the magnificence of the welcome accorded to a foreign actress by those who, but a few years ago, would have eagerly courted her favour.

A New York paper says that Miss Bernhardt is accompained by one who addresses her as mother.

—*Bombay Gazette*: Belgaum: A sad occurrence took place on Sunday, the 5th December, when the church clerk, Private Thomas Furness, shot himself through the body. He lingered for some hours, but all the efforts of Doctors Brodie and Harman failed to save his life. He was a quiet man and much respected. At the inquest a verdict of "temporary insanity" was given.

Friday, December 17.

—Earl de Grey has returned to Allahabad. He has been shooting in the neighbourhood of Hurdwar, without very much result.

—At Coconada some of the leading Hindus have started a Sunday-school for Hindus. This institution enables those who have no time to study religious subjects to attend the school, and profit by the instruction given there. The Raja of Pittapore contributes to the support of the institution.

—The *Hindoo Patriot* announces that, in consequence of Mr. F. J. G. Campbell, Judge of Bakarganj, having ordered a native constable to perform an act degrading in its nature, and by doing which he lost his caste, the Lieutenant Governor has severely censured him, reduced him from the rank of judge to that of joint-magistrate, stopped his promotion for six months, and ordered his transfer to another district. The punishment strikes the *Englishman* as being altogether too severe, as it means, in fact, a fine of many thousands of rupees and a blighted career.

—Deaths last week, 377.

—H. E. the Governor has left for Bhownuggar. The Rt. Hon. Mr. Adam, appointed Governor of Madras, left yesterday for Madras.

—Press Cammissioner, 16: "Since yesterday the Viceroy has experienced a slight recurrence of fever, but there is no material change in his condition."

—*Times of India*; Calcutta: There is much excitement in parts of the Sonthal Pergunnahs, owing to a misunderstanding in connection with the census. The only overt act that is reported is the burning of the Deputy Magistrate's house and kutcherry.

—It is proposed to extend the branch line of the Messageries Maritimes, which now goes from Aden to the Island of Bourbon, to Austra

lia and New Caledonia. Another branch from Shanghai is proposed from Java to Australia.

—General Sir John Michel, K.C.B., speaking at a meeting of the Church of England Temperance Society, referred to his experience during his command in Ireland. He stated that the troops there during his tour of duty had endured the most trying hardships and privations without having had recourse to intoxicating drinks.

Selections.

MISSION WORK AMONG THE AFGANS.

(FROM THE CH. MISS. INTELLIGENCES.)

THE evangelistic efforts of the Mission consist of the reception of Afghan visitors and guests at the Mission-house, itinerations from village to village, and bazaar preaching. The latter is the least satisfactory part of our work, for daily experience proves that it is almost impossible to prevent the ordinary bazaar preaching from degenerating into a wrangle and disputation about words. There is scarcely any analogy between bazaar preaching in the midst of a Mohammedan population in Afghanistan, and street preaching in the midst of a nominally Christian people in England. Missionaries of lengthened experience are obliged to admit this, and consequently the most intelligent and thoughtful missionaries to Islam prefer private interviews to the ordinary public preaching in the bazaar, for Mohammedanism is so brimful of polemics that it seems to flourish in the arena of controversy. At Lahore the missionaries of the Church Missionary Society, in conjunction with those of the American Board of Missions, have adopted a method of preaching which seems to meet the necessities of the case. There is a preaching chapel which opens out to the bazaar. *They begin their services in it with* very soul-stirring music and singing which attracts large crowds, a short prayer is then offered, and a short sermon is preached. No controversy is allowed. The Peshawar missionaries, possessing as they do a suitable building in the centre of the city, known as the Martin Preaching Chapel, hope to establish similar preaching in Peshawar, but they are waiting for the men singers and the music, there being well known objections amongst Mohammedans to the employment of a choir of female singers; the same objections, however, do not hold with regard to our regular church services, but, unfortunately, our present temporary Mission church is entirely shut off from the public street and hence the necessity for a more accessible building. The proposed Memorial Church will supply this.

Private interviews with Afghan visitors and guests form the most interesting part of the evangelistic work of this Mission. Every Afghan village possesses its guest-house where the weary traveller can find an evening meal and a bed, and the social status of a village chief is judged almost exclusively by the extent of his reputation for hospitality. The Peshawar Mission has its guest-house, hujrah, where the Afghan traveller is always welcome, and this system of entertainning guests brings us in close and friendly relationship with men who, if they met us in the bazaar, preaching, would be bigoted opponents, but when seated under the shade of a tree in the Mission compound, or in the large library of the Mission-house, enter into controversy in a friendly spirit. As the surrounding hill country becomes more settled under British administration, the missionaries hope that they will be visited by still larger number of Afghan chiefs from places where it is impossible for the preacher of the Gospel to venture. Some of our guests are strange specimens of humanity, and the following narrative seems to illustrate in a remarkable degree the strange combination of good and evil which seems to exist in the Afghan character.

In August, 1877, a respectable Afghan chief from the province of Kundar visited me at the Mission-house and accepted the usual hospitality. He was a man of some consequence and had several servants with him. He had a genial, pleasant-looking face, with a pious expression which was excedingly captivating. I observed how regularly he said his prayers, and how frequently he took the sacred name of God upon his lips. He frequently expressed his admiration of everything he saw at the Mission-house, and said he had never spoken to an Englishman before, and was surprised to find that we were so kind and amiable.

Upon the first evening of his arrival I set myself at liberty to entertain my guest, and the galvanic battery which has so frequently brought conviction home to the *heads* of many an unbeliever in English science, was produceed. I first commenced the scientific part of the entertainment, and explained the use of the electric telegraph by sending repeated shocks through a circle of Afghans, the chief at the one end, and his trusted servant at the other. Having convinced my friend of the soundness of our science, we then adjourned to the library, and partaking of cups of tea, we discussed the teachings of the Christian faith. The chief from Kunar listened attentively, for he had a religious mind and seemed to appreciate the discussion of religious questions.

The following morning the chief came into the library and said he would like to have a private interview. He came into my study and seated himself quite close to my chair, and in a confidential tone said, "Now, sir, I want a favour of you." I replied, "If it is a favour I can grant, I will certainly confer it, but please remember that I am not a servant of Government, and therefore cannot give you any help in any political matter." "But," he said, "it is not a favour of that kind I want. I merely require some medicine." "What is the nature of the disease?" I asked. "It is no disease," he said, "I merely want some poison, but I want a poison of a special kind; I want poison which when given to a man will not take effect until about a fortnight or a month after it is administered." "Poison!" I said, "what do you want it for?" He smiled, and composedly continued, "I merely want it to poison my enemy with." "Poison an enemy!" I exclaimed, "and you want me to assist in the perpetration of a foul murder! Now I tell you what you must do; you must promise me, in the name of God, that you will not take the life of your enemy, and pray the Almighty to forgive you this wicked thought." Of course, this pious chief carried out my request instanter, and then retired!

There happened to be a moulvie, or Mohammedan priest, of reputation and of acknowledged piety, in the house at the time, and I sought his help. "Moulvie sahib!" I said, relating the whole circumstances to him, "you must take out the Koran to that chief and make him take a solemn oath upon it that he will not take the life of his enemy." But my learned friend seemed much amused at my earnestness and replied, "Sir, I think after all, this is a very small matter, and you had better let the chief manage his own business."

The following morning, my pious guest, having duly performed his devotions in the orthodox manner, came to obtain permission to depart. Seeing I was inclined to receive him coldly, he said, "I am afraid you think me a very bad man." "Well," I said, "I certainly do not think you a very good one." "But," he said, "I am not really so bad a man as you think me, and if you can spare a few minutes, I will relate to you the circumstances under which I wanted that poison." I said, "Go on." The chief then related the following story:—"In my tribe there has been a blood feud of long standing, and a neighbouring chief had long sworn that he would take my life. For some time he pursued me, but never being able to take me at an advantage, he was afraid to attempt to assassinate me. But one summer's night, when we were all sleeping outside our house, this chief stole silently up to my bed and plunged his dagger into the quilt. It so happened that on that particular night I was not sleeping upon my bed, but my maiden daughter was, and the villain's dagger had entered the heart of my favourite child. Well, you know our customs. I swore over the bleeding body of my dead child that I would give myself no rest until I had taken the life of the murderer of my beloved girl. I pursued the man everywhere, and one day to my great surprise he came into my presence unarmed and cast himself at my feet saying, 'Now you can take my life if you like. But here I am at your mercy unarmed. Listen to me. I plead for my life. It is, as you know, an old blood-feud. I did not kill you, but only your daughter. In the name of God, the Merciful One, forgive me.' I was moved by the man's appeal, for there was one of the bravest men of my tribe pleading for his life at my feet. I forgave him, but it was in a moment of weakness, and I soon repented of it; and although a sense of honour compels me to keep my promise in the sight of my people, still I should just like to poison the villain. Now, last night when I witnessed those marvellous scientific experiments, when you made us all shake and tremble from head to foot, I thought to myself, now this man must be a man of science, and very likely he will know of a poison which if put into a man's food at dinner-time, would not take effect for days or weeks afterwards, and with such a poison I might have my revenge, and take the life of my enemy, and still pass as a man of truthfulness and honour amongst my own people."

Itineration has been made in the district from time to time. In every village the missionary is received with kindness, and when religous conversation and controversies are carried on with discretion, very little opposition is excited. The moulvies, or Mohammedan priests prefer holding religious conversations in their mosques, but even there the missionaries gain access, and are able to state the leading truths of Christianity to bigoted Muslim divines.

THE CONVOCATION AT NORTHFIELD.

OPEN-AIR-MEETING.

AT 3 p.m., Mr. Moody arrived. After song and prayer he stood up and said, "Every summer for the past five years I have preached in this street without making much impression upon some of you. I see here scores who have not been affected at all. Now I want to call for a few witnesses from abroad who have been affected by this same Gospel. Mr. Hogan, will you step up here for a few minutes?"

BEN HOGAN.

Immediately a stout, broad-shouldered man of about five-and-thirty leaped nimbly upon the platform. The action was evidently quite natural to him, and unpremeditated, but it served to call very special attention to the man. At a glance it was evident to all that an athlete of immense muscular power, and what the Americans call "vim," was standing before us; and to those who have ever seen such persons, the short-cropped head, the bull-neck, the small piercing eyes, the hard mahogany-looking face, and the preternaturally large hands, which seemed ever and anon instinctively to gather themselves up into a fist, denoted the professional prize-fighter. In a simple, earnest, manly, and straightforward manner, Mr. Hogan related the story of his conversion; and there was throughout a conspicuous absence of that ostentation, and parade, and almost self-congratulation, that sometimes characterize the narration of such experiences. He told us how he had been, till eight months ago, a drunkard, gambler, pugilist, and keeper of houses of ill-fame. He was of Irish extraction, and nominally a Roman Catholic; and although quite uneducated, he was evidently a man of no

small intelligence and business capacity; for, as a saloon-keeper, and manager of theatrical and music-hall companies, he had, in spite of drinking and gambling propensities, been always able to make a large income.

His conversion would constitute a good reply to those who run down the holding of religious services in theatres on the Lord's Day. He and his wife, going down the Bowery, New York, one Sunday night, found to their astonishment one of the numerous low-class theatres open; they entered, thinking to enjoy the entertainment, but were surprised at there being nothing to pay. The information that it was an "evangelistic service" conveyed no distinct meaning to their minds; so they sat down and waited to see what it was like. They enjoyed the singing, could make nothing of the prayer, never having been in a Protestant place of worship in their lives, and the husband thought it was time to get away from such a peculiar kind of entertainment; but the wife, whose curiosity was raised, induced him to remain. They sat and heard, for the first time, the wondrous story of God's love to lost sinners. Ben Hogan was amazed, arrested, and convicted of sin. He went home and thought of reformation. But he had often tried before to give up the drink, not on account of the sin against God—of that he never thought—but because the indulgence of the habit interfered with his money-getting. He remembered how hopeless had been former attempts, and, despairing of such again, he returned next night to the theatre, to hear more of Him through whom his redeemed ones can do all things.

THE PUGILIST'S SOUL WAS SAVED;

and, like Zacchæus, he soon gave evidence of the saving change. The Master came with his scourge of small cords, and entering the temple of his renewed heart, He drove out all the old passions and desires that had so long desecrated and defiled it, and filled it to overflowing with his own love. Greed of gold ceased to allure him; the taste for drink was taken away—in short, old things had passed away, behold, all things had become new! His only desire now is to evangelize among the class to which he belonged, and he asked the prayers of all who heard him, that God would convert his dear daughter, and restore to him her love, and that of his other relatives, who, being Catholics, regarded his conversion as a disgraceful apostasy: above all, that God would shape his future career as would best befit his glory, and the saving of souls from the awful dens of New York, to bask in the sunshine of their Saviour's smile. I need hardly ask for this dear fellow the prayers of God's people here. I am sure that all who may read this statement will remember poor Ben Hogan at the throne of grace.

After him came John Currie (whom I have already spoken of), also a reclaimed drunkard, pugilist, and rumseller, to tell the story of his conversion in the hall of the Y. M. C. A. at Montreal. Mr. Currie was a professional pedestrian, and only an occasional pugilist. Like Hogan, he possesses a magnificent physique, but the distinctive characteristics of the pure prize-fighter are absent. Both of them have a perfectly good-natured look, and John Currie in particular has a most prepossessing countenance, and was a universal favourite. However, he had been a Christian for four years, and an earnest worker for souls all the time; and work for Jesus is

A WONDERFUL BRIGHTENER AND TRANSFORMER OF THE FACE.

I cannot pause here to repeat the tale he told, but it touched the hearts of the listeners, and at its conclusion Mr. Moody said:—"Now, some of you may say, 'All this is good enough for drunkards and gamblers, but good people, people of moral life, don't need the saving power of grace.'" He then called upon Mr. H. M. Moore, a merchant in Boston, who never drank or gambled, to give the account of his conversion, which he did with a directness and power that seemed to go home to the listeners. After him, Colonel Franklin Fairbanks, of St. Johnsbury, said some earnest words, and was followed by Captain William Bestworth, of Baltimore, whose rugged weather-beaten face showed that he had been accustomed to battle with wind and wave. In narrating his conversion, he mentioned that he had been notorious for profanity, which became so much a habit with him that he was at last often unconscious of the vice. He said he had been ashamed of the habit, and had frequently endeavoured to break himself from it, but always without success, until his conversion a little more than a year ago, when, to his own amazement, and with deep gratitude to God, he found the oaths no longer rose to his lips—the habit had evaporated as it were in thin air. He desired the prayers of God's people that he might be used by the Master in extending his kingdom among the sea-going population of Baltimore.

THE LAST MEETING OF THIS EVENTFUL SABBATH.

was at eight o'clock. The first speaker was George R. Clarke, of Chicago, who told the story of his wonderful conversion in such a touching way that almost everyone was in tears. He was a rough miner at the time in Colorado, a swearing, drunken reprobate, with nothing apparently good about him, save one little spot in his heart that kept warm the memory of a sainted mother, and treasured the last words he heard her speak. He and a partner who worked his "claim" with him, an "awful man" to look at, were on the point of trying to pass off a quantity of "bogus, or imitation, gold-dust, the invention of Clarke, when, at the dead of night, in their wretched cabin, within a few hours of their proposed villany, the memory of his mother and her loving words came into Clarke's mind. He crawled from his shake-down in the corner of the hut, and, falling on his knees, he cried aloud to God to save him from this criminal act—to save him from himself! His anxiety deepened as he remembered his mother's piety, and at last he broke out into strong crying and tears, beseeching the God of his mother to have mercy on him, and to save his soul. All at once, as he was thus engaged, he became conscious that his "mate," a reprobate so abandoned that he could hardly trust him beyond cover of a revolver, was kneeling beside him; and soon

THE CRIES AND TEARS OF THE TWO SINNERS WERE MINGLED AS ONE.

Without a word from a servant of the Lord, in the midst of a set of God-hating savages, without a Bible or religious book probably within miles, on the verge of a desperate crime, those two men, all in the dark, continued to cry to God; and as the first streaks of day entered their cabin, the peace that passeth understanding stole into their hearts, they threw themselves, all grimy as they were, into each other's arms, and sobbed aloud for joy on each other's breast. God's glorious promise that "Whosoever shall call upon the name of the Lord shall be saved" was faitfully honoured, and the future lives of those two men showed the blessed reality of the Spirit's work that night. The Colonel's late partner, and future dear Christian friend, has gone to be for ever with the Lord; and Col. Clarke and his wife are as well known in Chicago, as Jerry Macaulay and his wife are in New York. They are engaged in a nightly evangelistic mission almost identical with the famous gatherings in Water-street, New York, and the Lord has blessed their work in the conversion of hundreds of poor outcasts. Mrs. Clarke, although a lady of means, contents herself with keeping the door, and trying with gentle force to prevent the lost from going away unsaved. She and her husband have thrown their all into the work, and the only complaint I heard of the latter was, that his hand was too often in his pocket, and that his good nature and Christian liberality were apt sometimes to be abused.

After many beautiful hymns, including "Come," sweetly sung by Mr. Sankey, frequent seasons of silent prayer, and an audible prayer by the Rev. Mr. Williams, of Wisconsin,

MR. MOODY DELIVERED A POWERFUL DISCOURSE

from Titus ii. 11, 12, 13. The first half of the sermon was addressed to the unsaved, and more especially to those who think to secure their salvation by works. One refuge of lies after another was demolished, amid an impassioned torrent of argument, sarcasm, anecdote, illustration, and entreaty, that held the listening throng spellbound; and, when he transferred the words of the text to his brethren and sisters in Christ, urging them ever to live "soberly, righteously, and godly" in the world, and dwelt on the God-dishonouring, soul-destroying inconsistencies of professing Christians, there came a solemnity and awe over the entire congregation that cannot well be described in words. So engrossed was I with this noble discourse that I only managed to jot one sentence down in my notebook, "Christ is what you make Him—a great or a little Saviour." Who shall estimate the results of the messages delivered at North-field and elsewhere on this the only Sabbath during the Convocation? Our dear brothers and sisters in the Lord, who were privileged to speak in his name, will probably never know the half—"TILL HE COME." —(*Christian*).

MILDMAY GLEANINGS.

A letter for Friends Abroad and Friends at Home.

DEAR FRIENDS,—Nearly eight months have elapsed since my last letter to you was penned: months that have brought some important changes to Mildmay. At that time the late beloved Superintendent of the Hall, Captain Moreton, was still in our midst; now, the Atlantic is between us, and *he* is farming the fat lands of Iowa. A new and valued Superintendent holds the helm of affairs at Mildmay, while the one to whom we all look as mainstay, counsellor, and guide—dear Mrs. Pennefather—is for the first time absent from her post, and her work (amongst other departments the editing of this little paper) has fallen perforce into other hands. Most of you, perhaps, will have seen the notice that appeared in the *Christian* some weeks back, asking prayer on her behalf, and will be aware that the operation for cataract, long talked of, and on which so many hopes were built, took place late in August at the house of the Dowager Lady Gainsborough. What earnest intercession went up for its successful issue from all parts of the kingdom, and even from foreign lands, it is needless to say, for Mrs. Pennefather has long been in a sense the public property of the Church of God.

It is to early yet to speak with confidence of the result, for a slight secondary operation has still to be performed, and on this much will depend; but there *is sight*, that at least has been proved, and the oculist is hopeful as to its final restoration. Only those who know what her life and work at Mildmay have been—and what, through God's grace, she has been enabled to be to us and to do *for* us, can tell how she is missed, and how we long for her return.

The shok to her general health however, has been considerable, and several weeks' confinement in a darkened room has reduced her strength to a very low ebb. Will you join us in very earnest prayer that she may be raised up and restored to us.

* * * * *

Mr. James Mathieson, our new Superintendent, has only just entered into *residence* at Mildmay, though for six months he had been constantly doing all that the claims of other business allowed. These cannot be thrown off at a mement's notice, nor will he, in all probability, be quite quit of them until the spring. Still it is pleasant to have the "Garden House" occupied once more, and by one so well fitted to take up the reins surrendered by Captain Moreton; and very heartily has Mr. Mathieson

been welcomed among us, wifh earnest prayer for blessing on his coming to take a more active share in directing the work.

* * ü * *

In the Deaconess Work the feature of most interest this season is the opening of a new "branch" on the Surrey side of the river.

It has long been thought of and prayed over. Several clergymen in the South of London had at different times applied to Mrs. Pennefather for deaconess aid in their parishes; but the distance from Mildmay was an obstacle, to say nothing of want of funds. The former difficulty could alone be met by establishing a Branch House specially for the South of London; and this it was at last determined to do. Brixton was fixed upon as the best centre, and two houses were last Spring taken and finished for the accommodation of sixteen deaconesses; the present staff, however, numbers but eight.

There are two parishes, both near Waterloo Bridge—St. John the Evangelist and St. Matthias—worked from the Brixton centre, besides those of Newington Butts, and of Christ Church, Camberwell. In some of these night schools for men and sewing classes for girls are already started, and in all of them mothers' meetings,

"We are likely to have many spheres in our immediate neighbourhood," writes Miss R——, the Lady Superintendent, in a letter received this week. "I should like especially to mention St. John's parish (containing ten thousand souls), without one district visitor! The great need in this parish is an *institute for girls.* Funds only are required, we believe, to set on foot a flourishing work amongst the numerous girls who throng this district, and are exposed to great temptations. A large Bible-class has already been started for them on Sunday afternoons, by the Vicar, and this is to be handed over to one of our deaconesses; we are hoping that practical help will come to enable us to provide a *safe evening resort* for them in the week."

The Brixton Deaconess House is situated opposite the parish church, in a quiet, almost rural spot. There is a touching circumstance connected with its founding, which I am sure will interest our friends. A blind lady, once of God's dear children who had long known Mrs. Pennefather and her work, had a strong desire for the establishment of a Deaconess Institution in the South of London. To be *herself* permitted to aid in starting such a work was the dream of years—and, what is more to the purpose, the *prayer* of years. Out of her small income she annually saved a considerable sum, by denying herself every superfluity, and many ordinary comforts, until she was able to place in Mrs. Pennefather's hands money sufficient to furnish the new Deaconess House! It is impossible not to feel that a work thus commenced and planted in self-denial, and watered by prayer, *must* have a special blessing resting upon it.

* * * * *

There are a few offshoots of the Deaconess Work planted on *foreign* soil, the two principal ones being at Jaffa and Malta. Both these have been specially brought under our notice of late. Of Malta I was forcibly reminded the other evening, by the visit of a deaconess friend who was leaving England next day, and had come to say good-bye. She was going, she said, to work amongst the soldiers of the garrison in Malta, more especially among their wives and families. One worker from Mildmay was already on the island, and another, after three months' holiday in England, was returning with Miss W——.

Of the Jaffa Medical Mission accounts have already appeared in SERVICE FOR THE KING, but I must now ask the prayers and sympathy of our Christian friends on behalf of Miss Mangan, who has been obliged to leave her much-loved work on account of illness, and is now under medical treatment in England.

* * * * *

THE MEN'S NIGHT SCHOOL

at the Hall was reopened this week for its eleventh session. A stormy evening did not prevent the men from mustering in large numbers as half-past seven drew near. Four hundred and eighty-nine were admitted, classified, and set to work under their respective teachers in about an hour: this, of course, presupposing a large amount of careful arrangment and previous organizing on the part of superintendents and workers.

Those who have never tried the experiment may not realize this; but to grapple with a sudden influx of five hundred men, or thereabouts, to keep order, to "sort" them ever so roughly, to ascertain their wishes, and to deposit each in his right place, and all wlthout noise or confusion, is no light task.

It was done, however. Up in the large Hall the men were first received and examined by a staff of workers told off for the purpose. Each scholar was then furnished with a ticket marked something after this fashion—D 2 or E 4, according to the division and class for which he was destined; and, thus provided, he was despatched to the basement beneath, where the superintendent stood in the wide corridor to examine the tickets, and to indicate which of the three brightly-lighted rooms the holder was to enter. Inside "No. 4," a similar process was again gone through by the lady superintendent, this time finally deciding his division, class, and teacher.

Forty-five classes were in all scattered over the great area; and on each table stood a wooden frame some two feet high, bearing a placard with the distinguishing letter and number of the class, and underneath a notice requesting the scholars to write down their name, address, and occupation, as the first work of the evening—a capital plan, by-the-bye, for accomplishing a troublesome but necessary business.

Out in the corridor, as the men streamed past, a brisk trade was carried on over a side table, in the exchange of good copper coin for painted counters. A curiously unprofitable traffic it looked for the purchasers. Each man paid his penny, received a solitary counter, and walked off in a satisfied manner, as if he had accomplished a bargain. The explanation of this proceeding was to be found in the supper-room, some two hours later, where a second exchange took place of the aforesaid counters for steaming cups of coffee and plates of bread and butter.

Opposite the counter depôt was a larger table, where the cashier of the "PENNY BANK" was receiving deposits and entering names.

On the routine of the school work I have not space to enter; but this is of little consequence, as it has often been described before. At its close the Superintendent addressed a few words of hearty welcome to the men; spoke to them of the Library, the Penny Bank, and the Sick and Burial Clubs; of the large addition made to the Library through the kindness of Mr. Mathieson; and of the new arrangement by which, this winter, the Bank would pay *interest* on all deposits.

Before the concluding address and prayer (by Mr. Mathieson), there was a stirring little interlude—the distribution of prizes awarded by the "*South Kensington Examiners*" to the GEOMETRY CLASS for work done last session. Fourteen candidates had gone up for examination, and out of this number twelve men passed with credit, and received certificates, to which, in five cases, prizes also were added.

The bashful triumph with which each fortunate competitor presented himself at the platform to receive his award from Mr. Mathieson's hand, and to be inspected by his fellows, was pleasent to see; and scarcely less so was the satisfaction of the school at large, with the honours won for it by its members. (*Service of the King.*)

THE JEWS IN CENTRAL EUROPE.

FOR the last two or three years an agitation has been going on in the three large countries of Central Europe which makes us wonder whether our age is really as enlightened as it professes to be. There are half a million Jews in Germany, half a million in Austria, and about as many in the kingdom of Hungary. Complaints have been preferred in all the three countries that these aliens, as the complainants term them, possess an amount of wealth, power, and influence far in excess of what they ought to have in proportion to their numbers. It is also alleged that the popers, of which they own a large number, are actively engaged in undermining Christianity in the hearts of the people, and a great many similar grievances are urged against them.

In Germany, a clergyman of the name of STÖCKER, who is chaplain to the King of Prussia, has placed himself at the head of what is called the anti-Semitic movement, and Professor TREITSCHKE, one of the most renowned German historians of the age, has joined him in his endeavours. In Hungary, ISTOCZYLLR a prominent member of the Diet, heads a similar movement, whilst in the Austrian Empire, where the people are rather slow-going, the agitation has not yet acquired as much vigour as it has north of the Bohemian mountains and east of the river Leitha. The tangible object of the agitators, as embodied in a petition addressed to Prince BISMARCK by the German "Anti-Semites," is to exclude the Jews from the public service, and to prohibit the further immigration of Jews from Russia and Poland.

Two entire sittings of the Prussian Legislature were taken up on Nov. 20 and 22 with the discussion of this question. Professor HŒNFL, a member of the Progressist party, brought forward a question, or what is called on the Continent and interpellation, respecting the attitude which the Government meant to observe in regard to the prevailing agitation. Count STOLBERG, acting as the mouthpiece of the Government, simply declared that there was no intention of limiting the civil and political liberties of any portion of the community. In the course of the debate that followed the Ultramontane members contended that the Jews had only themselves to blame if the current of popular opinion was now brought to bear against them, inasmuch as they had been chiefly instrumental in the passing of the so-called May Laws, by which the spiritual power of the Catholic hierarchy was infringed, and a sort of religious strife initiated. However, all the speakers repudiated the idea of wanting to restore any disabilities on religious grounds, and it is to be hoped that these proceedings will tend to appease this strange agitation, and allay the excitement it has created.—(*Overland Mail*).

TELEGRAPHIC NEWS.

Constantinople, December 9th: The Porte has sent a note to its representatives abroad, in which it calls upon the European Powers to bring their influence to bear in restraining the preparations for war which are at present being made by the Greek Government, and to ask Greece to declare categorically within a short period whether she accepts the proposals made by the Porte in its Note of October last, the chief of which being that the frontier line should start north of Volo, proceeding south of Larissa, Metzovo, and Jannina, and terminate at the mouth of the river Arta The Note concludes that, if Greece gives a reply in the negative, a rupture of diplomatic relations between that Power and the Porte will ensue.

London, 10th: General Sir. F. Roberts has been presented with the freedom of the Fishmongers' Company.—Latest advices from Ireland state that courts of law have been instituted by the Land League.—It is currently reported that Lord Dufferin (the British Ambasssdor at St. Petersburg) has resumed negotiations with the Russian Government, in order to come to an understanding between the two countries respecting their positions in Central Asia, and that Russia is disposed to renounce her intentions in regard to Merv.

11th: The whole of the capital required for the construction of the Isthmus of Panama Canal has been fully subscribed.—A terrible colliery explosion has taken place at Penyeraig, in Wales, resulting in the death of 84 miners.—The Royal Geographical Society has started a project for the despatch of another expedition to the Arctic regions.—Latest advices from South America state that active operations have been resumed between the Chilian and Peruvian forces (the mission of the arbitration commission having failed), and that a column of Chilian troops has been disembarked at Pisco, and is now advancing on Lima.—The body of the late Brigadier-General Brooke, who was killed at Kandahar, was landed to-day with full military honours.

Teheran, 11th: Persian troops have occupied Mergawar. The Kurdish chief Obeidullah has taken refuge in the mountains.

Athens, 11th: The Greek Chambers, at their sitting to-day, voted a Bill to sanction the raising of a new war loan.—At yesterday's sitting of the Chambers the President of the Ministry made a statement, in which he denied the existence of any direct negotiations with Turkey.—(This statement doubtless had reference to the *Times* telegram that Greece was intriguing with Turkey.)

St. Petersbury, 12th: The *Golos*, in a leading-article to-day, demands that the Russian Government should despatch an *ultimatum* to China respecting the Kuldja question.

Paris, 12th: Mr. Baudry d'Asson, a Legitimist member of the Chamber of Deputies, who was deprived of his seat for a fortnight for calling the Ministry a "Government of picklocks" and bodily removed from the Chamber by the soldiers on presenting himself and refusing to withdraw, has instituted legal proceedings against M. Gambetta, the President of the chambers, on the ground of illegal arrest.—The death of Madame Thiers is announced.

Teheran, 12th: The Kurdish town of Uchni has been destroyed by the Persian troops and its inhabitants massacred.—An action has been fought between the Persian troops and 12,000 Kurds under Abdul Kader (son of Sheik Obeidullah) at Mergawar, in which the latter were defeated.

London, 13th: A Cabinet Council has unexpectedly been summoned to meet to-day. Mr. Forster (Chief Secretary for Ireland) is insisting on the adoption of coercive measures in Ireland.—In consequence of the state of affairs in Ireland it is expected that Parliament will be immediately summoned for the despatch of business.—The degree of Doctor of Laws has been conferred on General Sir F. Roberts by the Dublin University.—Latest advices from Capetown state that the rebellion among the Boers, which has hitherto been confined to the Pocheftrom section, now threatens to become general among them.

Washington, 13th: The House of Representatives have voted a resolution sympathising with the Irish tenants.

Constantinople, 13th: The Note from the Porte to its representatives abroad respecting the Greek question, which was stated to have been issued, is now said to be postponed.

London, 14th: At the meeting of the Cabinet Council held yesterday it was decided that, unless the state of affairs in Ireland was decidedly improved on the re-assembling of Parliament in January, Government would then introduce a Bill for the suspension of the Harbeas Corpus Act, combined with remedial measures.—Two more regiments have been ordered to proceed to Ireland.—The Indian troopship Serapis arrived at Portsmouth yesterday from Bombay.

Teheran, 14th: Sheik Obe'dulla has given orders to the Kurds that they sl al. suspend hostilities against Persia until the spring.

London, 15th: Dewa Sing has been appointed a Knight Commander of the Star of India.—Latest news from Ireland states that the Land Leaguers have prevented the exportation of cattle by an ostracised landlord.—The judges have been threatened with murder if they dare to convict the Land Leaguers in the approaching State trials.—The Cabinet is occupied at present in discussing a land bill for Ireland.—At a volunteer prize-distribution held yesterday Lord Lytton made a speech, in which he strongly condemned the contemplated abandonment of the Kurram Valley and Kandahar. He warmly eulogised General Sir F. Robert, who, he said, attributed his success principally to the support he (Lord Lytton) had afforded him during the campaign in Afghanistan.—Mr. Faweett (postmaster General), in a speech to his constituents, said he should never relinquish his interest in India. The serious miscalculation in the Afghan war expenses, he said, showed an inefficient control and the necessity for reform in the financial administration of the Indian Empire.

St. Petersburg, 15th: The semi-official *Agence Russe* annoupces that the Kuldja question has entered upon a more peaceable phase.

Constantinople, 15th: The Turkish Note to its representatives abroad respecting the warlike attitude of Greece has now been sent. It calls upon the European Powers to urge Greece to abandon her warlike preparations, and commence negotiations immediately with the Porte.

London, 16th: The *Times* of to-day, in a leading article, announces that England will readily join the other Powers, in order to effect a settlement of the Greek frontier question, provided that France takes the initiative.—The first battalion of the Scots Fusiliers and the second battalion of the Rifle Brigade are under orders to proceed to Ireland at once.—An order has been issued cancelling all furloughs granted to military men serving in Ireland.—Messrs. Healy and Walsh, who have been on their trial on a charge of intimidating a farmer named Manning, in the west of Ireland, have been acquitted.—At a lecture given by Lieutenant-Colonel James Brown, of the Royal Engineers, before the East India Association yesterday, he urged the evacuation of Kandahar, but that we should remain in the Pishim Valley.

PASSENGERS SAILED.

Per P. and O. Str. *Verona*, 11:

For Southampton.—Mr and Mrs I F L Lumsden and 2 children, Mrs Stewart, Mr A Blackburn, Mrs Maynard and 2 children, Surgeon Major Oughton, Dr and Mrs Roberts, Capt C J Long, R A, Capt W S Anderson, Lieut R L Geaves, 14th Regt, Mr T Harris, Surgeon Slaughter, Lieut C Herbert, Mrs Gray, Miss Garsten, Mr Barclay, Mr E Penn, Mr Webber, Mr F Smith, and Mrs Thomson and infant.

For Brindisi.—Mr A Ralli, Mr and Mrs I G A Baird and maid, Mr O D Johnston, Col J Watson, LieutGenl Sir F Maude and Lady Maude and maid, Lieut Col M M Prendergast, Mr O D Johnston, Colonel J, Watson, Mr W G H Harter, Major O M Creagh, Mr G H R Hart, Lieut N P Fowell, Major C F Moore, Mr Sydney Stone, Mr Arthur Sketchley and Secretary.

For Venice.—Lieut St G C Gore, and child, Mr Pickles and Dr J Law.

Per Str. *Trentham Hall*, 17, :

For Liverpool.—Miss Cunningham, Mr W H McLeannell, Major Grant, Mr and Mrs C Fanchard, Mr H R Cooke, Major and Mrs Birch, two infants, and ayah, Captain and Mrs Graham, two infants and Nurse, Mr Newcombe, Captain Nicholls, A gentleman, Lieut Gibbs, Mr Hohnan, and Mr and Mrs Courtney and two infants.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ravenna*, 13:

From Southampton.—Miss Jeffery, Mr and Mrs King and 3 daughters, Mr and Mrs Stone, Mr and Mrs H Channing and 2 children, Miss Boyd, Miss Winter, Mrs Knock-Hill, Rev J Lille, Mrs Lille, Rt Hon Lord Abercrombie and Valet, Mrs Arbuthnet, Mrs McClelland, Dr Fraser, Major and Mrs W G Smith and child, Miss Hood, Mrs Quin, Mrs Duncan, Mrs Fagan, Mrs Mooney, Capt W Lee, Mrs J Withers, Rajah Sing, Messrs Jeffery, J Richardson, J S Evans, T Robyns, Duncan, W F Knock, Saunders, C JBarnes, T Bailey, Inspector Ingram, C Blight, H Hugget, Muntz, J Ashworth and E Grant.

From Brindisi.—Mr and Mrs Lehzen, Mrs Thomas and child, Miss Stephenson, Mrs Macdonald, Mr and Mrs Lambert, Rt Hon'ble W P Adam and Son. Dr Kiernander, Sir W Cunningham. Mr Brough Smith and Native Servant, Mr J M Thorburn, and servant Mr Stewart, Messrs Legler, Y B Peacock, Durst, V Hearn, H Farrar W S Foster, Meili, C Maclean, Macnab, Barney, Rnb, P A Walker and R Bose.

From Venice.—Col and Mrs McMahon, Miss Dorling, Miss Brodhurst, Mr and Mrs Midwinter, Mrs J Coward, Messrs Botger, C Shurd, D Mackenzie, W J Wilson, and J C Klopp.

From Suez.—Mr C Gathorne Hill, The Hon Mr Justice Innes, Miss Kindersley, Major C Griffiths, Mr Eastwick, Mr Bier, and Major Maciver.

Domestic Occurrences

MARRIAGE.

THOBURN—JONES—November 11th, at Philadelphia, U S A by the Rev A Rittenhouse, D D Rev J M Thoburn of Calcutta to Anna, daughter of Abram Jones Esq, of Kingston, Ohio, U S A.

DEATHS.

COPE—Dec 6th at Manora, Violet Florence, the beloved and youngest daughter of Mr W Cope, aged 1 year 3 months and 25 days.

ISAACSON—Dec 10th, at Allahabad, Rev William Isaacson, Missionary, Methodist Episcopal Church.

HEYNE—Dec 14th, at Madras, Rev G Y Heyne, retired Missionary S P G aged 65 years.

"BOMBAY GUARDIAN."

Subscriptions received from 11th to 18th December 1880.

Major Gen. R. Phayre, 31st May 1881, Rs. 7-10; Col. D. Anderson, 1st August 1881, Rs. 10-14; Mrs. Oldham, 17th Nov. 1881, Rs. 10-14; B. Brock, 31st Dec. 1880, Rs. 3; Rev. Ira. A. Richards, 31st Dec. 1881, Rs. 7-10.

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CHOLERA.

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Manager Bombay Guardian.

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References given and required.

Rother House School
Examination, July, 1880.

GENERAL REPORT.

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The Schoolroom and arrangements are excellent.

T. H. HARRISON, M.C.P.
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